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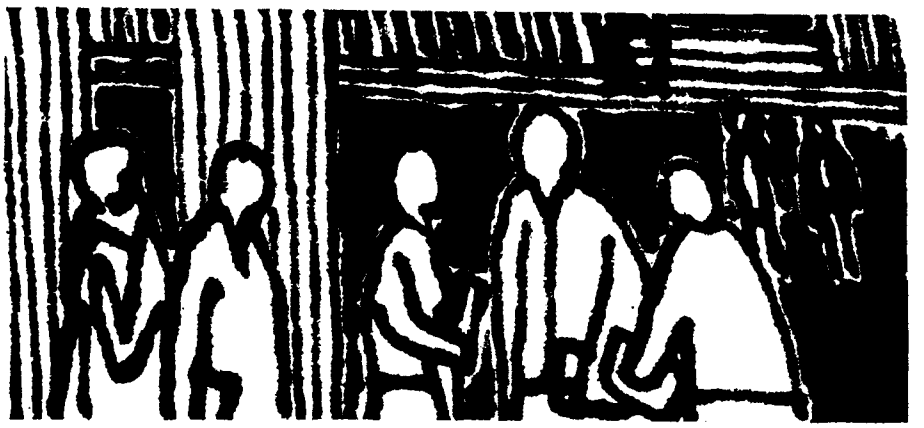

FAMILY PLANNING AT ST. JOHN'S

The college administrator as father

John Leo

MORALS IN MASSACHUSETTS

Joseph L. Dorsey

THE VATICAN ARCHIVES

Raymond H. Schmandt

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CORRESPONDENCE

"Gas in Vietnam"

Notre Dame, Ind.

To the Editors: An interview with Wendell Weary, executive director of Professional Liberals for Humane Destruction.

Q. Mr. Weary, what is it your organization is demonstrating against?

A. We are actively concerned about the use of non-lethal spray deodorants against flies and mosquitoes.

Q. But does this concern justify ripping screen doors, as some of your workers have been doing?

A. The reaction is proportionate to the evil, I would say. You have to understand that what we are witnessing is a return to barbarity—the spraying of smelly, sticky chemicals on six-legged creatures.

Q. But this stuff doesn't even kill them. As I understand it, the worst that happens is that they aren't able to fly straight for an hour or two.

A. Exactly. An inhumane thing, to make a bug dizzy.

Q. You mean you consider this worse than using D.D.T.?

A. D.D.T. is fairly conventional, accepted. Our point is that the world has seen fit, until this year, not to use aerosol deodorants against bugs. Don't you see what you're starting? The next thing you know, they'll be spraying window-washer on mosquitoes and canned whipped cream on flies. Sickening!

Q. But I understand there are products now which will kill all insects within a hundred feet by electrical charges. Surely that's worse than a little cosmetic to keep the bugs from finding the holes in the screen door.

A. You don't get the point. The general effort of mankind for the past fifty years has been to confine stuff like that to underarms; we dare not violate that tradition. What is happening here, to quote an editorial in COMMONWEAL is "the occasion for sapping whatever reserves of moral restraint mankind has retained." As that editorial continued, "Shades of General Goldwater!"

Q. You mean it's all right to kill insects?

A. If you use ordinary and acceptable things like poison, swatters, fly paper, starvation and electricity, yes.

Q. But not all right to spray deodorant on them?

A. Exactly. Mum is for men. Flit is for flies.

THOMAS L. SHAFFER

Nun Fun

Claremont, Calif.

To the Editors: An article which appeared some months ago in COMMONWEAL noted the inability of most males to take seriously the woman reformer, their inevitable tendency to portray her as ridiculous. If women in general suffer from this affront, it occurred to me, on reading your editorial, "The Nun as Hero" [April 2], that the sisters suffer from it in a special fashion. The Catholic nun has long had to endure an offensive type of journalism which pops up continually in the Catholic press of the 'the-dear-sisters, real-humans-just-like-you-and-me' variety, in which the sisters' credentials to humanity are assessed in terms of her eccentricities and bag-of-cookies antics. But your offensive editorial on "The Nun as Hero" represented a further step in this strange inability of the Catholic press to take the nun seriously as a human being, either enveloping her in obscure piety or else portraying her as a somewhat absurd maiden aunt in a habit.

This editorial was particularly offensive because in the march in Selma and Montgomery, the sisters made an outstandingly serious contribution, and a contribution which perhaps they alone could make, placing their bodies, in their awe-inspiring garb, between the Negro and the hate-filled bigots of Alabama. It was a contribution which deserved a tribute, not a piece of specious "Catholic camp." Fortunately our Protestant brethren have a higher regard for the sisters' contribution. In a sermon, which I heard last Sunday in a Protestant Church, the minister preached on the nature of the Church, and he choose for his theme the remark of a nun who was marching on Highway 80, and looking back over the marchers, she declared "We are the Church."

ROSEMARY RUETHER

Reply

It hardly seems necessary to make clear that COMMONWEAL's editorial had no intention of portraying the nun as ridiculous, and that we have only the sincerest admiration for the brave Sisters who gave their witness in Selma and on Route 80.

That there are elements of irony in the events we wrote of (reflecting on our culture rather than on nuns) should be obvious even to Mrs. Ruether. To take two at random: The habits which so many have described as "awful" truly did become in Selma, as Mrs. Ruether notes, "awe-inspiring." Or further, could it be that the attention mass media are currently paying to nun-protesters, nun-scientists, etc. (and thus assuring the human effectiveness of their witness) has nothing at all to do with journalism's former predilection for the Sister-cum-baseball-bat photo? Given such teasing facts to ponder, plus the lighthearted inspiration of Sister Stephanie's article in the same issue, a sunny day, and a special sort of breeze off the Atlantic, our editorial resulted. Mrs. Ruether uses the word *serious* three times in her brief remarks. Is seriousness her sole standard of significance? On the other hand, if the role of women in today's world, and in particular of nuns, is too important a matter not to be taken seriously, maybe it is also too important not to be taken humorously.

THE EDITORS

A Reply on Georgetown

Washington, D.C.

To the Editors: I am not presently, nor have I ever been, "Georgetown's officer in charge of public relations." Professor Herndl's premise is as false as the conclusions he draws from it [letter, March 19].

Professor Kearns propagates another

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version of the same canard [letter, April 2] by describing me as "Director of Georgetown's 175th Anniversary public relations and fund-raising program." This makes me a "priest devoting a large amount of time to public relations."

The Anniversary Year and my activities in connection with it ended more than four months ago. I am presently devoting all of my time to organizing a Peace Corps training program to be conducted at Georgetown this summer. I am in no way involved in public relations. Nor was I so involved during the Anniversary Year.

As to the assumption that this was a fund-raising program. From the minutes of the very first meeting of the Anniversary Policy Board, held on February 26, 1965: "*Determination of whether the Anniversary is to be a fund-raising activity:* Father Bunn stated the purpose of the Anniversary celebration is not to raise money. . . ."

What its purpose was, Father Bunn, then president of the University, stated in a memorandum to all deans and department heads, under date of March 14, 1963: "The objectives of the Anniversary celebration will be as follows: to bring into focus the Georgetown image for the learned world; to inspire the rededication of the faculty in teaching and research; to engage the students of Georgetown in the University's year-long dialogue of thinkers, scholars and specialists; and to involve the alumni and the friends of Georgetown everywhere in the excitement of the key ideas and challenges of our time."

Is this a program of public relations, or a program to raise the sights of the entire University community to new levels of intellectual involvement? Does Professor Kearns really believe that I brought Karl Rahner, Gabriel Marcel, Etienne Gilson, and so many others to campus to promote public relations?

About Martin Luther King: I categorically deny that I rejected him as "a potential Anniversary speaker." Records in my files show that I repeatedly tried, and not at any sugges-

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A "LISTENING POST"?

In a recent column dispatched from Rome, James Reston said that "The most exciting movement in Europe today is the self-analysis and gradual transformation of the Roman Catholic Church." Perhaps so, but the most interesting part of Reston's column turned on the diplomatic implications of this "transformation." "There is scarcely an issue of world politics today," he wrote, "that does not concern the Church and provoke its influential comment. In the light of this, it is odd that the United States is the only one of the major non-Communist nations that still does not have formal diplomatic representation at the Vatican." What Mr. Reston meant was that this is "odd" from a diplomatic point of view. "The Vatican," he said, "is a listening post of great potential."

But it is hardly "odd" in the context of traditional American Protestant fears of Roman influence, power and wiles. Only by the adroit maneuver of sending Myron Taylor to Rome during World War II as his "personal representative" was President Roosevelt able to effect a momentary break with the tradition.

Mr. Reston contends that the moment has arrived for a change, suggesting, moreover, that discreet discussions between the Vatican and Rome have already taken place toward that end. How would the American people react? More concretely, would Congress confirm the appointment of an Ambassador to the Vatican? Our guess is that Congress would go along with the President; there would be some squabbling, some reflex outcries, but that is all. For the fact of the matter is that many of the old American Protestant fears of "Rome" have waned. The era of Paul Blanshard is over. The voices of opposition to an ambassadorial appointment would be voices from the past.

But if Mr. Reston could see something "odd" in the present situation of non-representation, there is another oddity which he did not note. The most curious thing of all is that, by some kind of vast inattention and

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inadvertence, the Vatican has put itself into the clearly ambiguous position of becoming a diplomatic "listening post."

True, Vatican City is of course a sovereign state; so much for the technical justification of an exchange of ambassadors between that state and the nations of the world. But no one is misled by this distinction: an ambassador to Vatican City is an ambassador to the Catholic Church; and papal nuncios are ambassadors of the Church (or at least of the Roman See, which may or may not be quite the same thing). Reduced to blunt terms, this means the Church conducts itself, in one important respect, much like any other sovereign state. Like Switzerland, it is a good place to have a diplomat. It is a place to curry political favors. It is a place to engage in political transactions. It is a place to gain political intelligence to be used for political ends. Naturally, there is a remote possibility that some nation or other may have an ambassador at the Vatican for the sake of moral guidance that is available there, or to partake of the spiritual benefits of the Church. Somehow we doubt it.

In the *Constitution on the Church*, the Council Fathers described the Church as the "Body of Christ," as a "community of love," as a "sheepfold," a "tillage." There was not one mention of the Church as a "listening post," or anything which would remotely justify letting the Vatican be used for that purpose. We do not fault Mr. Reston for his use of the term; the Church has done nothing to suggest that it minds being part of the game of international politics. The Church has, indeed, played at that very game; the residence of the apostolic delegate in Washington is quite as opulent and well appointed as any other embassy on Massachusetts Avenue.

The time has come for a reappraisal and the *Constitution on the Church* should provide a point of departure. Why is it necessary, for instance, that the Vatican send its own personal emissaries to the different nations of the world? Why could not it make use of the native hierarchy if it has need to communicate with foreign governments? Why could not the Pope always communicate directly with those hierarchies instead of working through intermediaries? What good purpose, for example, does the presence of an apostolic delegate to the United States serve? These are only a few of the questions which the Church should be asking itself. There was once a time, and not long ago, when the Church believed it could not survive if it lost its position as a temporal power. But it did, and flourished. But vestiges of that past linger on; it is time they disappeared.

STOPPING THE SPREAD

A few years back, it was called the *n*th nation problem. The word of the moment appears to be *proliferation*. Whatever the word, the reality it describes is on the world's doorstep. The arms race is on the verge of entering a new dimension: a "horizontal" phase in which numerous nations strive to possess at least a "minimal" nuclear deterrent. From India to Japan to Indonesia to Spain to West Germany to Egypt to Israel . . . the list of nations capable of developing nuclear arms within a decade or so is long and threatening. Will nuclear conflagration, so long skirted by the U.S. and Russia, finally belch forth from some Middle Eastern squabble or Asian "confrontation"?

In an attempt to cut off this possibility, the State Department is studying proposals for a nuclear "umbrella" pact, according to which the nuclear powers would promise to respond to nuclear attack upon any non-nuclear nation. The guarantee would thus substitute for the proliferation of independent deterrents.

The difficulties this suggestion entails are numerous, the major one being that it binds together the policy decisions of small and large nations, perhaps too tightly for comfort. Nevertheless, the State Department should pursue this proposal. It should also look into the possibilities for progress in dealing with a problem closely related to proliferation: the possibility of accidental nuclear warfare. Over the years, Russia and the United States have developed extensive safeguards for preventing Failsafe-type catastrophes. Although the survival of each nation depended on the quality of the other's safety system, these systems were developed independently; and unless there is a change, so must be the safety systems of any new nuclear powers. The common interest of all these nations in preventing accidental war should lead to some sort of exchange of information about safety systems. The U.S. should bring this subject before the Geneva disarmament conference.

HARD-FOUGHT FIESTAS

The War on Poverty in six short months has degenerated into "giant fiestas of political patronage." We have this on the word of Adam Clayton Powell, who as representative of Harlem's half-million Negroes in Congress has done his best over the years to show us what a political fiesta can really be like. As chairman of the House Education and Labor Committee, and its subcommittee which has started hearings on the program, he can also show us some of its rewards.

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It is a coincidence that fiesta rhymes with "siesta," but it seems appropriate in context, for siesta calls to mind the fate of that other great undertaking to improve the lot of the poor, the Alliance for Progress. The Alliance also began auspiciously, with only a few "bugs" that would be worked out in time. But the major bug, and apparently the fatal one, was its dependence on the cooperation of Latin America's corrupt political powers. This could not be avoided, any more than President Johnson's anti-poverty program can avoid head-on clashes with the banana-republic political hacks that proliferate in, and largely control, American communities where it is most needed.

As a result, the multi-million-dollar program is fighting for its life in Chicago, Cleveland, Wallace's Alabama, New Jersey's industrial slums, where the Hague habit still lingers, and in Powell's own Harlem. Things have got so bad that one Congressman questioned the wisdom of the whole program "if this kind of power struggle is going to tear up the communities of America."

We don't see how communities, much less the poor in them, will greatly suffer because of a falling out of politicians over patronage. On the contrary, the poor, and the principle of good government in general, have much to gain if the anti-poverty program rocks the political machines that encrust so many American cities —and a great deal to gain if the machines, in their blind greed, should devour themselves. For the anti-poverty program, if it is to be effective, must ultimately be a war on poor government as well as poor housing, poor schools, lack of jobs, and the rest.

THE CHURCH OF DE PAUW

Father Gommar De Pauw has set a sort of personal record for eclipsed reformers. It took less than two weeks to point up the glaring fissures in his knowledge and thought processes—his misreading of the intentions of Vatican II, his inability to distinguish between outworn, encrusted liturgical forms and true liturgical tradition, his profound misunderstanding of the difference between ecumenism and reform, on the one hand, and "Protestantizing" the Church on the other. In short, Father De Pauw does not seem able to grasp what the Church has been up to in the past few years.

The first question we might ask is how someone of Father De Pauw's ideas got to be a seminary professor in the first place. It should give pause to the anti-critic critics who insist the need for seminary reform has been overstressed. Secondly, there is the question of the action taken against Father De Pauw by Cardinal Shehan, his ordinary. No one can deny that the Cardinal's patience was sorely tried—by Father De Pauw's dark mumblings about "doctrinal erosion," by his decision simply to walk out on his seminary schedule for the purpose of instructing the press in New York City, by his implication that Cardinal Shehan's silence could be interpreted as agreement with De Pauw activities. The Cardinal proceeded with the now-familiar technique of escalation, the last two stages of which were a public expression of regret over Father De Pauw's activities, then, after a pause, an insistence that the priest give up his activities or seek another diocese.

Given the decision to clamp down on the priest, the action was as moderate as possible. No retribution has been visited upon the priest. Yet we cannot suppress the feeling that the Cardinal should have stopped short of forcing Father De Pauw to quit, simply in the name of the Catholic freedom that Cardinal Shehan, as a Father of the Vatican Council, helped to expand.

The key question here is one that a few theologians might have broken silence to discuss: what is the relation between the freedom of priests, who must not be treated as simple agents of bishops in all matters, and the loyalty of priests to their bishop as teacher and shepherd? If one prunes away Father De Pauw's marginal comments on doctrine, we are left with the question of his right to challenge the use of English in the Mass. As long as there is nothing doctrinal in whether Latin, English or Esperanto is used in the Mass, the question of a priest's ability to exercise this right remains a crucial one. Nor can it be said that non-doctrinal decisions by the Council admit no dissent. Anyone arguing that way is immediately confronted with the Council's communications decree, a confused and confusing document that no one has seriously attempted to implement. There is a serious question here of the freedom of priests. There is also a question of whether bishops, especially in marginal cases, are willing to show by example their respect for dissent.

NEWS & VIEWS

The Pope and the Jews

As it has happened on occasion to presidents, kings, and prime ministers, so also it happened recently to the Bishop of Rome. He slipped. In an unguarded moment, a careless phrase stirred up a hornet's nest of rebuke and recrimination. Delivering an informal homily on Passion Sunday—without the use of a care-

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fully prepared text, presumably—the Pope spoke of the clash between Christ and the Jews. At the end of a long, rambling, grammatically ambiguous sentence, he appears to have said that the Jewish *people* (he did not specify the ruling clique among them) were responsible for the tragic events leading to the death of Christ. The Chief Rabbi of Rome, the Israeli press, the Union of American Hebrew Congregations, and other groups immediately called for an explanation.

The assembled bishops of the Catholic Church sitting in Council last year solemnly warned her sons not to "teach anything that would give rise to hatred or contempt of Jews in the hearts of Christians." Their declaration further asserted, "May they never present the Jewish people as one rejected, cursed, or guilty of deicide." An Orthodox newspaper in Israel has now raised the question of the Pope's intention to undermine this teaching of the Council.

Such a conclusion is inconceivable. Just four days before the incident occurred, Pope Paul continued the revision of Holy Week liturgy, initiated by Pope John, to eliminate degrading references to the Jews. The first Pope since Peter to go to the Holy Land—in what was surely intended to be a visit of the highest significance—Paul could never have meant to cast doubt on the Council's great declaration. And, in fact, embarrassed Vatican sources immediately assured the Jews that the Pope "was not engaging in a polemic, nor did he intend any offense to the Jews." A sensitive man himself, and anything but unconcerned about the feelings of others, Paul never meant to open a slowly healing wound.

With this official assurance one might, with a deprecating shrug of the shoulders, stow the incident away. It was, after all, a slip. But it was a slip in a highly delicate area of human relations, where precision, justice and charity are called for. Was there, perhaps, a *reason* why this and many similar embarrassing incidents have occurred in Christian-Jewish relations? I think such a reason exists.

There are several Sundays throughout the liturgical year when good priests everywhere find themselves ill-at-ease with present translations of the Gospel—particularly the Gospel of St. John. When the Gospel speaks of "the Jews" doing this, and "the Jews" doing that, educated Catholics are aware that the term, "the Jews," is being used in an editorial, collective sense. Educated people understand that when our newspapers say, "the Russians" did this, and "the Chinese" did that, they really mean that Brezhnev, Mao Tse-tung, together with the ruling party members, did this and did that. The trouble is that not all people are sufficiently educated—particularly with regard to the Jews. If the priest does not laboriously explain the usage of words on these occasions, a distinct impression of anti-Semitism can be picked up.

Beyond any question, it is the consensus of Scripture scholars today that when the Evangelists used the word, "Jews," in the Gospel, they meant a particular sect, a ruling clique, or an assembled crowd. Indeed, they could hardly have meant otherwise. The best historical sources available indicate that, at the time of Our Lord, the population of Jerusalem numbered about 100,000 people, as compared with a world Jewish population of about 8,000,000. Supposing every citizen of Jerusalem to have been involved in the tragic events of Holy Week (an absurdity in itself), it would follow even then that but a tiny fraction of the Jews (one-eightieth) bore any responsibility.

As a matter of fact, since roughly six of those eight million Jews already lived outside of Palestine, in the diaspora, it can now be historically ascertained that about three-fourths of the Jews living at that time never even heard of Christ until sometime after His death and resurrection. It is also clear that when the Evangelists use the term, "Jews," they refer neither to the Jewess who bore Christ, the carpenter who raised him, the Apostles who followed him, nor the five thousand who joined themselves to him shortly after Pentecost. In short, the Church at its origin was so entirely Jewish that Peter needed a revelation from heaven before he would admit Gentiles to it. As noted above, Scripture scholars and educated Catholics know these facts. Do the mass of the faithful?

The Church is already engaged in the praiseworthy effort of expunging from her textbooks and her official prayers all remarks which could foster anti-Semitism. Why not go to the root of the problem? Do not the Gospels themselves stand in need of more careful translation?

It may be objected that the "editorial-collective noun" has gained common acceptance in modern times. Under ordinary circumstances it is probably true that it can be used without fear of deception or injustice. But the treatment of the Jews by Christendom in past centuries, and by the racists in the present century, does not argue the existence of "ordinary circumstances." Competent scripture scholars, therefore, should be given the task of preparing a translation of the Gospels more faithful to the real mind of the Apostles, more faithful to the mind of David's Son. At a time when the vernacular is replacing the more obscure Latin texts, this is more important than ever.

MICHAEL D. ZEIK

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ALL THINGS CONSIDERED

BACK TO THE SCHOOLS

Last week I wrote about Catholic schools and the critics. This week I'd like to return to the topic.

The Catholic school system has enemies, just as the Catholic Church does. There are educational monists who cannot tolerate diversity, who would like nothing so much as to see everything all the same. But too many Catholic educators tend to treat all critics of our schools as if they fell into this category. This is a serious mistake, for the critics deserve our closest and most courteous attention.

Where do we go from here in Catholic education? What are our goals, not the philosophy behind Catholic education but the practical, brick-and-mortar goals? Take, for example, the old slogan, "Every child in a Catholic school." How seriously are we still supposed to take this? Despite heroic efforts, we have room for only about half our children in Catholic elementary schools today, and the estimates I have seen do not indicate much of a change in this proportion in the years ahead. Are we nonetheless still committed to a desperate effort to find a place sometime for every Catholic child in a Catholic school? Don't we know already that we can't possibly accomplish this? I am not sure whether we have yet reached it or not, but there must be some kind of limit to what we can do. Even if federal aid survives the coming court tests, is there not just so much money we can raise, just so many priests and religious we can count on having, just so many qualified lay teachers we can hire?

As far as that goes, would we really like to see Catholics totally absent from the public school system? Are we to Christianize our environment by total withdrawal, by creating ethnic islands or isolated social pockets? Are not Catholics already tempted to feel less than their full responsibility for the public schools?

Then there is the question of quality in Catholic education. Our immigrant fathers and grandfathers were convinced that a Catholic school was essential to protect the faith from a Protestant-oriented public school. On this basis they were willing to accept a frequently inferior education in secular subjects. This is not the case today, and secular knowledge is essential for the Christian who is engaged in the great work of civilization. Yet there are still Catholic educators who are entirely too quick to assume that a religious environment is in itself ample justification for inferior academic standards.

Circumstances have changed since the days of our immigrant forebears, but the danger is that we will not alter our thinking accordingly. Take, for example, such an obvious question as that of grammar school versus high school. The fact is that our fathers established the grammar school system when only a minority of the population attended high school. Today high school is compulsory and in some areas even college is coming to be taken for granted. Are we taking these changed circumstances into account? If given a choice between Catholic elementary and high school for their children, many parents would choose the latter. Are we taking steps to see how numerous these parents are?

The entire effect of the parochial school on the parent deserves more thought. Does the parochial school provide many of us with a handy way to evade our parental responsibility in educating our children? And if many parents are presently unable to carry out this education, does a parochial school system automatically ensure that there is little money and less time to see that we adults are continuing to be educated in our faith? Might it not be good if Sister taught us about the Bible, for example, so that we could in turn teach our children? Are the nun's talents being properly used when we limit her efforts to educating children?

The situation is changing, but in the past I think educators often tended to overestimate the effect of classroom teaching on young children—or at least religious teaching of what we have come to think of as the traditional kind. For my part, I'd trade most of the learn-by-rote catechism in the early grades for active, meaningful, parish-nurtured participation in the liturgy by the whole family.

This, of course, is exactly the kind of thing the critics are suggesting. Led by Mary Perkins Ryan, they dare to suggest that participation in the liturgy could once more become the central and most formative force affecting all members of the Christian community, adults and children; around this force, they suggest, other means of religious formation could be organized to supplement and extend it—schools of religion near the public school, special classes, aid for parents, and the like, without the need to provide our young people at the same time with a full general education. This, it seems to me, is the challenge those who run the parochial schools have got to face squarely.

JAMES O'GARA

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FAMILY PLANNING AT ST. JOHN'S

JOHN LEO

During the heat of battle over at St. John's, the assistant treasurer of the college, Father Francis Hinton, offered a parable in the campus chapel that went substantially as follows: "A father comes home from work and decides he wants the windows of his house closed. His wife agrees, but their three children insist on leaving them open. The matter is put to a vote and the three children carry the day against their father in his own house. That's academic freedom!"

Some of the faculty have an alternate parable, here presented in the words of Wilfred Quinn of the philosophy department: "A father comes home from work and decides he would like to boil his three children in oil. The children make the observation that they would not care to be boiled in oil, but the father is in charge and boils the children anyway. That's authority!"

Faculty members insist that Father Hinton's imagery betrays him—that aside from the exigencies of keeping children in line he is not much of an open-window man anyway. And many a Vincentian thinks he knows who would be boiled in oil if the faculty ever got to be keepers of the kettle. At any rate the stories reflect accurately enough the temper of the dispute that has shaken St. John's for nearly two academic years.

St. John's has 13,000 students on two campuses in New York City, making it the largest Catholic college in the nation. It also has a non-Vincentian faculty of about 600, perhaps half of whom are now in open insurrection against the Vincentian community of 50 or so priests. The issues are academic freedom, more pay, an end to old restrictions—by now the faculty has detailed demands—but the core complaint concerns the relationship between Vincentians and non-Vincentians. According to the faculty, and a large number of students who have joined the revolt, the paternalism and high-handedness of the Vincentian administration must yield to a true community pattern in which students, teachers and Vincentians all have freedom and a real voice in college affairs.

The first faculty complaints, which began to emerge a year ago, dealt with isolated matters, large and small: a restrictive policy on campus speakers, inadequacies in the pension plan, poor parking for faculty (as opposed to maintenance men), and the demeaning nature of paternalistic rhetoric in minor marching orders from Vincentians to teachers (teachers must "prowl the room" during examinations, teachers must supervise student dress or be held accountable themselves, etc.). Tenure regulations contained an escape clause that enabled the Vincentians to fire any teacher. Technically, no professor could introduce a new textbook in his course without permission of the administration.

The caution of the administration in approving outside speakers on campus provided a readily-grasped issue with wide appeal. Senator Keating and Robert Kennedy were rejected because no politicians may speak at St. John's during a political campaign. Keating would have spoken in 1961, when he wasn't running himself. President Kennedy accepted a feeler from the alumni and would have spoken shortly before his assassination, but the administration ruled it out as inauspicious. Other rejectees have included Earl Browder, Madam Nhu, Norman Thomas, Sargent Shriver and Bishop Fulton J. Sheen. The administration has spoken of the need to protect traditional Catholic and American values in its speakers' policy. Though the

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latter two speakers are undebatably Catholic and American, Shriver had just decided not to make St. John's an east-coast Peace Corps training site, and Sheen reportedly was out of favor with Cardinal Spellman.

Students complained of regimentation and an attitude that they were wards of the administration. Student publications have been carefully watched with an eye toward liberty, not license; student newspapers are censored and the editors chosen by the administration. This month the administration ended censorship and Vincentian selection of editors. It also relaxed rules on speakers and lifted the ban on student political organizations, provided that speakers and organizations "conform to traditional Catholic values and to the principles of American democracy."

'Administrators Assign Rights'

Paternalism has been the gut issue. The insurgent faculty maintains that the Vincentians have developed an aloof clubbiness and a Tridentine cast of mind that sees almost any new idea from below in terms of impudence and threat to duly constituted authority. The rallying cries are all anti-paternalistic. Student Council president John Fodera told a cheering crowd of 600 students last month that the rally was an attempt to "break down the feeling that we are children of the university." Rosemary Lauer, a professor of philosophy, insisted at a meeting of faculty that "we are out to show that we aren't the children of any Vincentian."

The administration has not been quick to respond to this sort of feeling. Father Edward J. Burke, president of the university, still speaks of himself as the father of St. John's, and remains partial to family analogies. "Where administrators assign rights, then students possess them," he said. "Analogously, when a father gives over to a child certain areas of family responsibility, the father must watch over the child, must guide and direct him." Some faculty members complain that paternalism is not just present as a conscious position, but has worked its way deep into the thought and language of the Vincentian community. At a crucial meeting, April 9, delivering a report that was clearly meant to be conciliatory, Father Joseph Tinnelly spoke of the St. John's family and of the "fatherly" authority of bishops which should be the model for the authority at all Catholic institutions. Introducing a new mediator, he also made the minor tactical error of thanking him in the name of the faculty, which had not been consulted. In its present mood, the faculty would prefer to do its own thanking and non-thanking.

The Vincentians have yielded ground during the dispute, but in such a way as to harden faculty opinion and increase the number of dissidents. When the faculty movement, in its infancy, formed a chapter of the American Association of University Professors, the Vincentians declined to acknowledge the group, or even to reply to their letter. That was in November, 1963. A year later, when the administration did grant recognition, the stakes were much higher and the growing faculty militancy spilled over into formation of a union—Local 1460 of the United Federation of College Teachers, AFL-CIO. (Interestingly enough, when the administration finally agreed to see AAUP leaders, it was only on condition that they promise not to report back to their membership anything that was discussed.)

The first practical issue for the AAUP was the faculty pension plan, which yielded a maximum retirement benefit of $100 a month, and which the faculty discovered was set up in such a way as to cost the university even less money than had been supposed. The administration went through successive stages of refusing to discuss it, of changing over to a plan the faculty didn't want, of promising to introduce an option for the plan the faculty wanted, and then of declaring a year's moratorium on the whole discussion —which the faculty furiously denounced as reneging on the promised option. At each stage the membership of the AAUP jumped, and the seeds were planted for the formation of the union. This month the administration came around to the faculty's ideas on the general form of a pension plan, but as it did so it found the issues were now broader and deeper. The more militant of the teachers, some of them disappointed with the AAUP as well as with the Vincentians, formed a union with seven charter members. Membership is now seventy-five, about a quarter of the AAUP. Nearly all union members are in the AAUP. The union is headed by Father Peter O'Reilly, a Chicago diocesan priest and professor of philosophy who doubles as an AAUP executive; the vice-president is Father Anthony Vanderhaar, a Dominican teaching in the theology department. The third "rebel priest" in the union is Monsignor John G. Clancy, a diocesan priest of Portland, Me., formerly of the staff of the Vatican Secretariat of State. He is the author of *Apostle for Our Time*, a biography of Pope Paul.

The union has served as a goad to the administration—the AAUP can now present itself as the moderate force that had best be dealt with. But the unity of the faculty movement is precarious. Though the AAUP and the union are united in most demands, real antagonisms have developed. On the issues, the union wants

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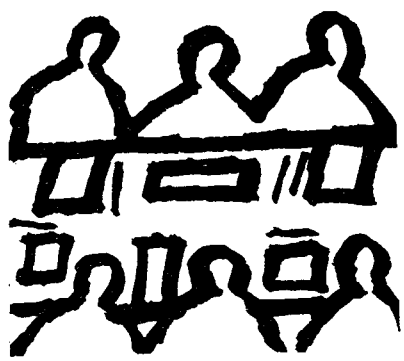
collective bargaining and more militancy—picketing, if necessary, and perhaps a strike. Within the AAUP there is a feeling that the union will scuttle the ship yet. In addition to a feeling that a union is somehow unworthy of a college professor, there is the idea that more can be accomplished without the hardening of partisanship implied in collective bargaining.

A third faction, a loose alliance of company men, fence-sitters, and those who feel the administration is doing all it can, exerts a drag on both the AAUP and the union. The leadership here has passed to the school of education, which has become more and more strongly pro-administration. Some critics have charged intra-departmental intimidation here, and think they detect a scent of the NEA, which tends to regard *both* unions and the AAUP as somehow beneath a teacher's dignity.

The past winter was devoted to dwindling hopes that the administration would meet the faculty's objections, or for that matter, even meet the faculty. When a proposed agenda was drawn up by the AAUP for a meeting with the administration's executive committee, the committee refused to discuss the key item: a structure for regular dialogue between the AAUP and the committee. The other items—pay raises, administrative restructuring, reorganization of the Vincentian-dominated academic senate and an endowment fund for academic improvement—were ignored. A white paper prepared by the faculty comments: "The executive committee had kept its barriers up, its authority intact. There was to be no meeting of peers." The committee went further and cut itself off entirely from the faculty by insisting that any future faculty recommendations be channeled through Father Munday, the academic vice president.

With the help of its national headquarters, the AAUP tried a different tack and got an *ad hoc* committee made up of Vincentians and faculty. But the gain proved illusory. Pay raises were not to be discussed; other faculty proposals were shunted over to existing Vincentian-dominated committees. By this time the faculty was at the end of its tether. At an administration-called faculty meeting on March 6, the head of the AAUP, Dr. Andrew Robinson, accused the administration of bad faith and called a mass walkout on the part of the faculty. More than 200 professors walked out.

The torches were now lit, and the administration moved to avert general conflagration by announcing a three-week study by an outside consultant. The consultant turned out to be Father Joseph Tinnelly, head of a Vincentian house in Brooklyn and a former dean of the St. John's law school. The faculty pointed out that this wasn't very far "outside," since the priest is a Vincentian, subject to the same provincial the administration is serving. In addition, they could see little use for more study, and for inserting a man between the faculty and Father Munday, just as Father Munday had been inserted between the faculty and the executive committee. (At the end of the three-week study, one *more* man was to be inserted for one more study, but with no more power to bargain with the faculty than Father Tinnelly).



Still, Father Tinnelly was a respected man and he listened to everyone who would talk. On April 9, when the faculty assembled to hear the Tinnelly recommendations, the hopeful word was that his report would satisfy everyone and bring peace to the campus. This was not to be the case. A movement in protest against unilateral actions was not to be answered by unilateral action.

The Tinnelly "package" included pay raises for faculty ranging from $150 to $300, an improved pension plan, major medical protection, and a promise of more say for the faculty in university affairs. For the students he announced an easing of restrictions on student publications and guest lecturers and a lifting of the ban on campus political organizations. The "surprise" in the package, which the faculty had learned about the previous day in the New York *Times*, was the appointment of another outside consultant, Dr. John J. Meng, President of Hunter College, sometime critic of Catholic education, for a six-month study of the problems at St. John's.

The faculty sat in sullen silence through the report. The pauses for applause went conspicuously unfilled. Meng broke some of the tension with a short, ingratiating speech, but seemed to realize the position he was in. Many of the faculty clearly thought he had been called in to provide a respectable cover for a six-month stall.

Some of the faculty were appeased by the Tinnelly report. The school of education passed a unanimous resolution praising it. But the mood of most teachers

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was different. The faculty filed out of the auditorium muttering bitterly about "Tinnelly's Easter egg" and "30-minute snow job."

Andrew Robinson, head of the AAUP, termed the Tinnelly report entirely inadequate. A union-called meeting of the faculty voted overwhelming to denounce it as totally unacceptable. "The results of Father Tinnelly's 3-week study is that we should have a 6-month study," said Father O'Reilly. "It seems if you follow the logic of this, we will have a 5-year study by some third party who knows even less about it than Father Tinnelly or Dr. Meng."

The faculty noted that the Tinnelly report said nothing at all about the demands for meaningful tenure regulations and an academic senate. The fear of the union, particularly, was that the administration was playing for time and insulating itself with layer upon layer of non-mediating mediators with no delegated power. At the union meeting, about 80 of the 100-odd faculty members present offered to go along with the tentative AAUP plan to withhold contracts until the administration came to terms.

Most of the faculty rage over the Tinnelly report centered on financial matters. Both the AAUP and the union had demanded 25 percent salary increases. The Tinnelly offer was in the area of 2 percent. Father Tinnelly had carefully detailed St. John's expenses for the coming year, but had omitted any reference to income. "Just as a housewife," said one teacher at the union meeting, "I am insulted by the report. I know very well I can't judge how much to spend until I know how much I have on hand."

Before the Tinnelly report, the AAUP's Robinson had suggested one reason why the administration provided no accurate financial information: it had projected such a large profit for the current academic year—2½ million dollars—that faculty would not be very well disposed to accept token pay raises if they knew about it. Father Tinnelly said only that "some estimates concerning the relationship between the University's income and expenses (are) entirely misleading," and failed to take into account the total operating expenses and the nature of "restricted funds" which could not go for salaries. What he didn't know at the time was that the faculty had managed to get its hands on a secret report of the university to the New York State Department of Education. Excerpts from the report, released to the New York *Times* but never printed, proved very embarrassing to the Tinnelly interpretation. It indicated a budget, signed on November 2, 1964 by the treasurer of St. John's, Father Louis A. Fey, showing a 1964-65 income of $14,014,275 and an outgo of $11,511,600—a budgetary surplus of $2,502,675. It also showed that St. John's, despite its four new buildings, is completely debt free. Robinson claimed that St. John's has $8 million on hand, and in addition to the $2½ million profit this year, can expect to push its annual profit over the $4 million mark next year through the new tuition increase.

The faculty's reaction to the disclosure was understandable. One instructor, who said she was earning $6,000, asked why she should be content with a $150 raise ("which will just pay the increase in the state sales tax") when St. John's will be clearing $4 million next year. Just what the average faculty member is earning now is open to some dispute. The administration releases no figures. But an AAUP poll, reaching 60 percent of the faculty, established the average at $7,500, nearly $2,000 lower than Fordham's, equivalent to the starting salary at New York's City College. This would put St. John's into the "D" category—the lowest—on the AAUP salary scale. Pay has been only a side issue through most of the two-year dispute, largely because the faculty didn't realize that the money for raises was there. Now they know and the pay issue has come center stage.

A New Trojan Horse?

The union would like the faculty to demand immediate recognition of faculty representatives and the administration's agreement to come to terms with them on salaries, tenure and a faculty senate by September, or else to submit the matters to outside mediation. But the AAUP, for the moment at least, is running the faculty's show. They have managed to call down on the administration's head a preliminary investigating team from the national AAUP. The St. John's AAUP is requesting immediately the approval in principle of faculty participation in university government; adoption of national AAUP standards on tenure, hiring, and firing; and the rewriting of the contracts now under consideration to move teachers into the "B" and "C" salary categories, which it estimates would cost $150,000.

On April 15, two days after the departure of the AAUP investigators, the administration released a batch of inter-office communication that seemed to move the dispute off dead center. In it, Father Burke, Father Tinnelly and Dr. Meng commit themselves in principle to the approval of faculty participation in running St. John's: hiring, promotion, tenure, selection of department heads, budgetary matters. One hundred teachers, to be elected by the faculty next week, will sit with Dr.

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Meng and Father Tinnelly on the Faculty Planning Council to work out the forms of faculty participation. The correspondence mentions that "some reservations of power over curricular patterns of the department of philosophy and theology may be required." Concerning pay, there is a reference to coming abreast of salaries at comparable Catholic colleges within four years. Dr. Meng specifically said that no amount of unilateral action will be able to solve the university's problems.

What this all means is open to some debate. Faculty members have learned to look upon administration promises "in principle" with reflexive skepticism. Just what is being offered is still vague, but the AAUP seems to be pleased. "It's not the whole loaf," said Robinson, "but we're getting the machinery to do what needs to be done." The trustees will have a veto over the Faculty Planning Council, but Robinson is inclined to think they won't be able to use it. He announced that the AAUP plan for the mass withholding of 1965-66 contracts has been dropped. But the Union tends to see the troops being disarmed by more vague promises.

Earlier this year, with the battle raging around him, Father Burke imperturbably told the student newspaper that "the President, as father, is absolutely responsible for the well-being of the family and all authority is in the hands of the administrators of the university." This seemed to mean that no child living in *his* one-family house was going to be able to open a window without a rock. The faculty will learn in the next few weeks whether it can still be opened by hand.

Amending the birth control laws

MORALS IN MASSACHUSETTS

JOSEPH L. DORSEY

Few situations have better epitomized the conflicts which arise in any pluralistic society than the attempts to amend the birth control laws of Massachusetts and Connecticut. In both states movements are now afoot to do away with the laws. In Connecticut the matter is in the hands of the courts, but in Massachusetts public discussion of the issue has been emphasized by its presence in the state legislature.

In 1847 and 1879 the Massachusetts legislature enacted laws making it a crime to sell, advertise or distribute information or articles designed to prevent conception. This action was part of a nationwide movement to legislate obscenity and pornography into oblivion. In 19th-century Massachusetts, Catholics had no strong influence in the legislature; a Protestant philosophy of life and Protestant legislators wrote "the law." Moral principles commonly held by the citizens formed its foundation.

Over the years, however, non-Catholic religions took a different position on the morality of birth control; and where only one state (New Mexico) was *without* a birth control law in the 19th-century, only two remained with effective laws shortly before World War II. In Massachusetts at that time, some maintained that "the law" did not apply to physicians in caring for their patients; but the State Supreme Judicial Court put an abrupt end to this speculation in 1938 (Commonwealth vs. Gardner) when "Mothers' Health Clinics" staffed by M.D.'s were declared illegal.

In 1942 a petition was filed to amend the law by excluding from its restrictions physicians who considered the prevention of pregnancy necessary for the health of their patients. Citizens of the Commonwealth remember only too well the acrimonious words that swelled out of the State House halls and spilled across newspapers and radios and into every home and meeting place in the state. No single issue in the 20th-century ever exerted a more religiously divisive effect.

Catholics argued that birth control is a sin against the Natural Law of God which is binding on all men; that the State law should not contradict God's law; and, that the State should not lend dignity to the practice by making it legal. They feared a change would lead to a decline in public morals and cited statistics of the Boston City Hospital as proving that women were not dying from medically inadvisable pregnancies. The opposition argued that birth control was a morally good practice; that it was considered

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part of good medicine by many doctors; and that the State was infringing on the rights of doctors by interfering with their practice of medicine.

The amendment eventually went before the people in the form of a referendum and was defeated, 58% to 42%. In 1948 the entire story was repeated with the consequent reopening of old scars.

For 16 years the issue had lain dormant. Occasionally a stir would be heard, for instance when the Court in adjacent Connecticut would hear the repeated attempts of Dr. C. Lee Buxton, Chairman of Yale's department of Obstetrics and Gynecology, to have that state's statute declared unconstitutional. Despite little in the way of official pronouncements, it became clear over the years that Catholic sentiment on the civil law aspects of birth control was changing. As early as 1960 *Ave Maria* carried an editorial describing "the law" as meaningless and discussing the distinctions between morality and legality which have become so important in our present context. At the same time the pages of many Catholic journals were bringing the thinking of men like Father John Courtney Murray within reach of the interested parish priest and layman. Talk about permitting the erroneous conscience to exercise personal, but not social, freedom; about tolerating religious error only when one did not have the majority vote to outlaw it, gradually was fading. Emphasis on the inborn right of the individual to follow the dictates of his conscience, erroneous or not (with certain qualifications to be mentioned), was growing.

Cardinal's Statements

Developments in theory came to be reflected in the statements of interested prelates. In February, 1963, Cardinal Cushing was quoted in *The Pilot* and the Boston *Daily Globe* as saying, "If and when such legislation comes before the voters again, I propose to confer with the best authorities we have to find out how I am obliged in this matter. My policy in the future would be just to explain our position but not to go out campaigning." In October of last year an even stronger statement came from Cardinal Cushing: "In no way will I feel it my duty to oppose amendment to the law."

In early 1964 the New England Assembly on the Population Dilemma met under the aegis of the American Academy of Arts and Sciences just outside Boston. There, people rubbed elbows who had been on opposite sides of the fence in the 1940's and had maintained an interest in the problem over the years. They were surprised to find how much agreement they shared. Developments in theory had been one thing, now it appeared the seeds for action were planted.

Having sensed that the opportune time was at hand, on December 2, Dr. Duncan Reid, Chief of Staff at The Boston Lying-In Hospital and chairman of the department of Obstetrics and Gynecology at Harvard Medical School, and Dr. David Rutstein, professor and chairman of the department of Preventive Medicine at the same institution filed House Bill #1401. The proposed amendment states simply that "the law shall not apply to the furnishing by a registered physician or registered pharmacist of drugs or articles intended for the prevention of pregnancy or conception; nor to the furnishing of information as to where such drugs may be legally obtained."

In the ensuing weeks, it became apparent to the community at large that sentiment had changed among Catholics. The press and radio said remarkably little about the anticipated hearing before the Joint Committee on Public Health. What was said was uniformly favorable and was presented in a calm and refined tone.

March 2, 1965, dawned one of those radiant prespring New England days which reassures even the most disgruntled that further signs of budding new life will soon be at hand. There had been rumors that the Cardinal, silent before the hearing, might have a statement to make from St. Elizabeth's Hospital where he was recuperating after major abdominal surgery.

The Committee, headed by State Senator William X. Wall, first heard from Dr. Reid the reasons why obstetricians considered the proposed amendment critical. Then the Chair recognized Mr. Henry M. Leen, a prominent Boston attorney, representing Cardinal Cushing. Mr. Leen read a statement prepared by the Cardinal in which he said that "it does not seem reasonable for me to forbid in civil law a practice that can be considered a matter of private morality" . . . but "I am of the opinion that House #1401 should not pass as it is presently drafted." He explained that the Church had not changed its teaching on the intrinsic immorality of artificial birth control but that she recognized the distinctions between civil and moral law, between public and private morality and repudiated in principle . . . "a resort to the coercive instrument of law to enforce upon the whole community moral standards that the community does not commonly accept." He advised . . . "that the proposed amendment be referred to a study commission representing a broad community consensus which can recommend to the legislature an amendment carefully drafted to satisfy the conscientious opinions of the whole community."

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The remainder of the hearing was anti-climactic. A seemingly endless string of representatives of religious and civic groups and private citizens followed Mr. Leen to the stand in support of the amendment. Opponents to the Bill were numbered on the fingers of one hand. Those who thought that the 1965 hearing would be limited to a calm discussion of the points at issue had a single reminder of the type of table-thumping, name-calling arguments that marked the hearings in the 1940's when the sole member of the legislature who spoke against the amendment condemned it because he was "gravely concerned for the morals of the United States of America." He did not indicate whether he felt the Cardinal lacked his concern.

Why was the amendment not given unqualified approval? The reasons were not spelled out, probably because a listing of negative points would have conveyed the impression of very reluctant approval. Even with the precisely and prudently worded statement given, one paper described it with the headline "Cardinal Opposes Birth Control Bill." The best guess is that the following points were in the Cardinal's mind: (1) the absence of any distinction between single teenagers and married adults; (2) the need for regulation of methods of advertising and distributing contraceptives, and (3) the need to state clearly for posterity that the laws dealing with abortion are not affected.

It took the Committee exactly one day to approve of the proposed study commission.

That is where matters now stand. The commission has been viewed by some as a tactic to delay any vote until next year, a year in which many legislators are up for re-election and action would be hard to come by. This was very definitely not the Church's purpose. As *The Pilot* was quick to point out, the study should not take long. With the groundwork already laid one would hope to see the commission report back by early summer and action taken during this session.

In Massachusetts the clergy has generally done a remarkable job of implementing the spirit of ecumenism in the realm of religious dialogue. The opportunity is now the layman's: to use the same principles and spirit and cooperation in his area of familiarity, the public forum.

An end to secrecy?

THE VATICAN ARCHIVES

RAYMOND H. SCHMANDT

Current controversies about Vatican-Nazi relations have focused a certain amount of attention on the documents, diplomatic and otherwise, which reveal the Church's past actions and attitudes; and hence on the Vatican Archives where so many of these documents are kept. In a day when demands are heard for an "open Church" and a Church aware of its immersion in history, this attention is only reasonable.

The Secret Vatican Archive, to use its exact name, is the central depository for the records of the papacy, the congregations, and the miscellaneous offices of the Roman Curia. As far back as Pope Damasus in the fourth century, Roman bishops recognized the need for preserving records, as did the administratively progressive medieval papacy. Renaissance popes experimented with an archive for papal, but not general curial materials, in the Castel Sant'Angelo. They had to struggle against the practices of high officials, particularly the "cardinal nephews," who regarded those papers that accumulated within their bureaus as private property to be carried away at the close of their term of office. After this custom was terminated, Paul V in 1612 initiated the project that is the direct ancestor of the modern Archive. Spared damage from war and fire, the Vatican Archive has fared better than other major European collections. While not the largest, it remains one of the most important archives for the history of Western civilization.

Until 1881 the Archive was a secret, as its name indicated. Recognized scholars, clergy but sometimes laymen and Protestants, were allowed to consult select documents, although always as a personal favor from the pope. Ludwig von Pastor, the historian of the papacy, tells in his memoirs how, even after securing the pope's permission, he had to wait ten days before

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the archivist finally yielded. Such was the suspicion, almost fear, with which the Curia guarded the Vatican's records. For a time the archivists themselves were forbidden under threat of excommunication to publish even an index.

Against strenuous opposition Leo XIII finally opened the Archive to the world of scholarship; and now, with the proper letter of introduction from an institution of learning (or, in emergency, from one's embassy) researchers, even women, are cordially welcomed at the Archive—when not closed for a holy day, vacation, or siesta.

Although exceptions are made in individual cases, accessibility of the archival holdings is restricted to materials originating prior to 1846. In principle the hundred-year rule prevails. By comparison, the state archives of Austria, Belgium, Denmark, France and Britain all presently observe or are rapidly approaching an announced fifty-year norm.

Addressing the Tenth International Historical Congress in Rome in September 1955, Pius XII announced that the open date for the Archive would as soon as possible be advanced to 1878, the end instead of the beginning of Pius IX's reign. A decade later this still has not been done. The overburdened archival staff is known to be working on the preparation of the new materials for eventual public use; the gigantic scope of its task provides some justification for delay. Yet scholars speculate about other reasons. The Curia has never really shared Leo XIII's confident assertion: "We have nothing to fear from the documents." Besides, in certain Vatican circles anxiety prevails at the thought of exposing the inner secrets of Pius IX to public view.

Obviously a more realistic attitude here is imperative. Present policy is not compatible with the new spirit within the Church. 1846 as the dividing line between classified and unclassified documents is preposterous; 1878 will still fall short. Is it not ironic that the records of the pontificate of Leo XIII, whose first spectacular action in his *aggiornamento* was the opening of the Archive, should to this day remain secret—and are destined to continue thus for another generation? Catholics no longer apostatize because of the sudden revelation of Vatican miscalculations during their grandfathers' time. Shortage of archival personnel is no acceptable excuse.

Of immediate concern is the discussion of Vatican-Nazi relations, brought on by the American and British publication of German Foreign Ministry documents that fell into Allied hands in 1945. Normally these papers would have remained concealed for over two generations. This unique, embarrassing situation cannot be expected to induce the Vatican to discard customary practices completely, which would withhold the pertinent papal materials until about 2045. Yet it should be a simple matter for the Vatican Archivist or the Secretary of State to publish a "white book" of selected papers from its 1933-1945 files, which might give Pius XII's defenders a somewhat easier task and clear the air a bit.

One further modification of the Archive's procedure is in order. A lengthy protocol issued in 1927 affirmed that, unlike state archives in which citizens have rights, the Vatican Archive belongs solely to the reigning pontiff, who alone is empowered to determine all aspects of its administration. Yet the nature of the Archive demands a different view, one recognizing the interests of the universal Church. Such interests could be served through the collegial principle: an international commission of Catholic historians sharing with the pope responsibility for the Archive. The commission that administers the French Foreign Ministry's records comes to mind as a model. Incidentally the pope would thus have a means of honoring eminent scholars, who seldom qualify to become Knights of St. Gregory.

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THE SCREEN

Now that people who used to play the game of deciding what's "U" and "non-U" and its successor, what's "in" and what's "out," are busy figuring out what is or isn't "camp," they will be interested to know that they won't have to do any homework on the new movie "Cat Ballou." It's "pure camp" and "intentional camp." Although the decision as to what is or isn't "camp," is somewhat arbitrary and fey, a recent, lengthy article in the *New York Times Magazine* reports: "Camp is now being used as a catch-all term to describe a previously unnamed sensibility, a third stream of taste, entirely apart from good taste or bad taste, that encompasses the curious attraction that everyone—to some degree at least—has for the bizarre, the unnatural, the artificial and the blatantly outrageous." "Cat Ballou" fits the description perfectly.

In the good old pre-camp days (if there were any), "Cat Ballou" would be considered a satirical take-off on westerns. But producer Harold Hecht's handsomely photographed color film is so way-out, so incongruous, so outrageously funny that it even burlesques satire and itself. Scriptwriters Walter Newman and Frank R. Pierson, who based their screenplay on Roy Chanslor's novel, knew exactly what they were doing in telling the story of Catherine Ballou, a sweet girl-graduate who returns to her father's way-out-west ranch in the nineties intending to become a schoolteacher and becoming instead a gun woman bent on revenging her father's death. This story is told not only in a flashback framed by opening and closing scenes showing Cat Ballou in jail waiting to be hanged but also in an amusing song, "The Ballad of Cat Ballou," which is delightfully sung with style by Nat King Cole and Stubby Kaye who interrupt the action every now and then to sing a comment on a scene.

Sometimes, as in the manner of old-fashioned musical comedies, the dialogue leads to the singing, as when gutsy, strong-willed little Catherine speaks up to No-Nose, the villain who has just killed her father: "You'll never make me cry," and Kaye and Cole continue the theme warbling, "They'll Never Make Her Cry." Again and again the dialogue, although fitting the situation, is ridiculously off key: the cattle rustler who hates shotguns "because they leave such an oozy corpse"; the Indian who, in a tense argument, corrects Cat's grammar from "who" to "whom"; the drunken gun fighter who comes to Mr. Ballou's funeral, sees the candles, and sings "Happy Birthday"; the rancher who insists that Indians are the lost tribe of Israel and greets his red skin bronco buster with "Shalom Alekhem." The taste isn't always good, but the effect is hilarious.

Very much in keeping with the high spirits of the story and theme in "Cat" is the excellent direction of Elliot Silverstein who plays some scenes with deadly seriousness, some with drollery, and still others in mad slapstick. His sequence, in which Lee Marvin, as a gun fighter, prepares to kill the villain by dressing himself up fancy with all the fastidious precision of a bull fighter, is a gem that will probably be recorded in cinema history. Throughout the film, Lee Marvin, although tending to overdo at times in his performances in two roles (the imbibing, almost passé gun fighter; and the despicable villain, No-Nose), wins most of the attention with his antics—and will no doubt win most of the applause. But Silverstein should be credited too for the good acting he gets out of less reliable pros: Michael Callan as the hero-rustler, who in the tradition of westerns, tries to avoid marriage; Dwayne Hickman as his gun-shy uncle; and even Jane Fonda who comes through nicely as Cat, the sweet-tough girl. Best of all is newcomer Tom Nardini who keeps a straight face as the Indian, Jackson Two-Bear, and still manages to kid all the clichés about Indians in this genre. He also gives the film its final line, "Go, Jackson, go!"

It mustn't be thought, however, that "Cat Ballou" is only for those taken with the "Camp" game. Perhaps the trouble with "Dr. Strangelove," with its mixture of vulgarity and serious-funny themes, was that it was too much, too fantastic, too not-to-be-believed—and was, in fact, "unintentional camp" recognized by those who voted against it for an Oscar. Moviegoers who want just a good laugh can find it in "Cat Ballou" without having to notice any decadence or camping.

If producer Elliott Kastner had left Ann-Margret out of "Bus Riley's Back in Town," he might have come up with a fairly good film. It had a script written by William Inge and told another of his small-town, midwest tales about a young fellow who returns from Navy service to search for himself and his place in civilian life. Bus is well played by newcomer Michael Parks who may have studied James Dean and Marlon Brando too much but still has enough style of his own to put over the role. His encounters with his family and jobs are rather interesting. But his encounter with Ann-Margret, as a former girl friend who threw him over to marry wealth, is ridiculous and throws the whole theme out of kilter. Inge objected so strenuously to the

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changes made in his script that he asked to have his name withdrawn. In spite of the sensational-silly cavorting between Bus and his ex-girl friend, though, "Bus" is not a total loss, and some of the small-town types are exceedingly well portrayed. The script, hashed over by a group of writers, is now credited to a "Walter Gage," but a little of the good Inge still shows through.

PHILIP T. HARTUNG

ABSURDITY REVISITED

THE STAGE

Harold Pinter is master of that increasingly popular new art-form, the quasi-allegory or self-winding parable. A play of this kind is set up to look just like a real allegory, but when you get to the end the symbols don't add up to anything. No matter how many combinations you try—let the butler be sex, and the housemaid be the British public; no, let the housemaid be sex, and the butler the British public—something always seems to be missing. And sure enough, when you ask a quasi-allegorist what he means, his eyes murk over and he says what do you mean "mean."

This may all seem very foolish to fanciers of representational allegories; but in Mr. Pinter's case at least it can be uncommonly effective. If his symbols really did stand for something, they would only refer us back to ideas we already had. They would tell us once more about Mother and Society and all that crowd. Pinter's characters, at their best, seem like abstract concepts that haven't been formulated yet, and therefore haven't become clichés yet.

The first of the two New Pinter plays (actually it is the first play he ever wrote, so calling it "new" is properly Pinteresque) is a good example of what I mean. It is called "The Room," and appears at first squint fairly to swarm with symbols. Yet after listening with intense concentration to the inane dialogue, bafflement remains unviolated. At one point, the play seems to approach the standard-conceptual (there is a hint of something about fathers and daughters) and it becomes clear that if it got any closer, "The Room" would lose its magic powers. But Pinter has really nothing to say about fathers and daughters; relationships in his world are as insubstantial as the relationships in Thurber cartoons. The characters have verbal arrangements, which expire upon completion of the play, if not sooner.

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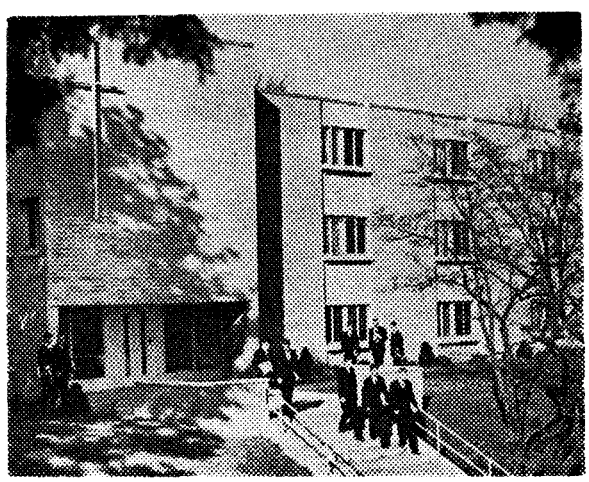

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Pinter's ability to hold an audience's attention while telling it next to nothing must be the envy of more informative playwrights. Such a steady diet of befuddlement could easily induce severe frustration and brain-fag: but Pinter always seems to be just on the verge of telling you something, so your ears remain pointed throughout. And he puts this audience attentiveness to good use—not by telling you something, but by stuffing you with strange questions which provide their own kind of satisfaction. And you get a sense that in a different conceptual system, the plays would be informative enough—in this case, we would be dealing with the concept "room" in the intellectual system "boarding-house." But since we are not used to rooms as concepts, let alone as characters, we think Pinter must be talking about the British Empire or something.

In the second of the new plays, he might be at that. This one, called "A Slight Ache," is much closer to a straight fable. It ties onto one of Mr. Pinter's recurrent themes—the upper-class character demoralized by a social inferior. In this case, the U-man is a theology-lecturer of all things, called Edward, and he is demoralized by a dirty old match-seller.

The plot is simplicity itself (Pinter is the kind of magician who keeps showing you his sleeves and pockets—nothing there, of course, but a few harmless rabbits and chickens). Edward lives on what one takes to be a beautiful estate, although he has all the wrong feelings about it (these are delicately woven into the usual non-sequiturs), but the whole place has become blighted by this dreadful matchseller who stands just outside the gate every day, selling what prove to be *soggy* matches on an empty street.

Edward gets so that he cannot keep his eyes off this man; he even takes to peeping at him furtively from the pantry window. Finally he asks him in for a liberating chat, but the matchseller refuses to explain himself, and Edward gradually disintegrates under his silence. (So do we, I fear, after 40 minutes or so of it.) Meanwhile, Edward's wife has taken rather a different view of the matter, and in the final moments, she hands Edward the soggy matches and sends *him* out into the empty street, apparently with a view to setting up house with George Dirty himself.

The symbols, if you're still looking for them, are obvious enough. When Pinter does show his hand, it usually has something to do with the English class system. But I think the play is better if you don't press the connection. Pinter looks like a satirist, but he is really a creative artist who is at his best in his own private world, and at his worst in everyone else's public one.

Fortunately Frances Sternhagen, who acts in both plays and Henderson Forsythe, who does Edward in the second, are Pinterpeople first, and real people not at all. Ed Wittstein's sets—especially his Room—are among the best I have seen anywhere. (*At the Writer's Stage Theater*)

WILFRID SHEED

BOOKS

Sartre as Western cheerleader for the East

The Marxism of Jean-Paul Sartre

WILFRID DESAN

Macmillan, $4.95

ALICE MAYHEW

When Jean-Paul Sartre declined the Nobel Prize for Literature, he divided the world into East and West, and reiterated his allegiance to the Eastern, socialist, revolutionist culture, and his opposition to the "bourgeois" West, all without employing the words "Marxism" or "Communism." The confrontation between East and West was thus kept to the level of men and cultures "without the intervention of institutions." May the best [Socialist] man win; and may he, Sartre, be permitted to "collaborate with all those who seek to bring the two cultures closer together. . . ."

Aside from the difficulties in keeping such a confrontation off the institutional level, Sartre had by that time made strenuous charges against the Eastern camp of today (dominated by modernists who have led Marxism into a "paranoic dream") to whom he now wishes good luck. And though he is unalterably opposed to the Western *bourgeoisie*, he doesn't mind marrying it off to a wrong-headed interpretation of Marxism, and even expects something of the offspring.

So, as he condemns present-day Marxism (*Search for a Method*), and raises the ideological level of the French Communist Party (by talking about it and refusing to join), Sartre's political judgments confuse even his avid supporters, and his own particular brand of Existentialism seems in logical jeopardy, thanks to his own words. Ten years after he had condemned Camus for "quietism," and had accused him of renouncing revolution for theoretical

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rebellion, we find Sartre wishing for the "peaceful co-existence of the two cultures, East and West," and in public.

But even between Sartre's Existentialism and Marx himself (not the post-Marxists) there would appear to be insuperable oppositions. Marxism is determinist, dialectical, ideological, while Existentialism represents absolutist freedom, transcendence, humanism. Marxism is collective; Existentialism is solitary. Marxism is materialist, while Existentialism creates a new god, Man, to replace the old one, and anguishes over the sense of the absence of God.

This is, at least the early Sartre (*L'Etre et le Néant; La Nausée*), with his radical view of human freedom and consciousness wherein Man, roaming alone in a metaphysical universe which lacks both God and a self-determining nature, is saddled with freedom which is not even a painful choice, but a necessity. (Man is not free to be not free—in that famous bit of shorthand.)

In fact, however, the notion that for Sartre freedom exists independently of circumstance is exaggerated. Even in *La Nausée*, it was clear that *dégagement* meant running away from freedom, and that this was improper license. Sartre was much influenced not only by Hegel, but by Phenomenology —the philosophy of the concrete. In *L'Existentialisme est un humanisme* (1946), he wrote: "We will freedom for freedom's sake, in and through particular circumstances. And in thus willing freedom, we discover that it depends entirely on the freedom of others, and that the freedom of others depends on our freedom." The same point was made by Camus, less ideologically, with the notion of "solidarity."

With this modification of the absolutist nature of freedom, of the limitations on our isolation, and with the firm rooting of the human being in the world, here and now, we see Sartre striving to show how the free individual may meaningfully commit himself in the world, and also to show how Existentialism can co-exist with Marxism.

This effort has produced, thus far, two works—*Search for a Method* and *La Critique de la raison dialectique* (Part I, 750 pages of close print, not yet available in English) which Sartre wrote between 1957 and 1960, the Algerian years. Wilfrid Desan's *The Marxism of Jean-Paul Sartre* is an erudite, very sympathetic, but not uncritical reading of the latter. The greater part of his book is an attempt to summarize Sartre's convoluted argument which starts from the (almost) free individual and builds him, by pyrotechnics and paradox, into the citizen of a group.

Sartre adheres to a Marxist formula of history, but reads it Existentially. Thus, while he does not reject all notions of material conditioning of man, he retains the notion that even conditioned, partially determined, isolated and exploited, man is the *maker* of his history. It is his conciousness which allows him to remove himself from objects, to assert, choose, gesture and act. As man makes himself what he is by his propect(s) (act), relating himself to the world of matter which he experiences as a resistant, we see the first confrontation arise between the Existentialist individual and the Marxist integer.

Man's fundamental existential structure which was, in *La Nausée*, freedom, now becomes Need. The world of matter (the practico-inert) combined with man's experience of finitude (including, for example, the realities of class structure) is, on the other hand, characterized by Scarcity. These material elements, of Need and Scarcity, totalize men into groups whose projects overlap. Through matter, then, the other man, no matter how existentially free, becomes the Marxist "object among objects," and the result in war and class conflict.

Sartre constructs a paradoxical amalgamation of freedom and conditioning that is restrictive of choice without eliminating it. Then he explain how individuals fashion themselves into groups: the group is a synthesis and is born out of negation, its only author-

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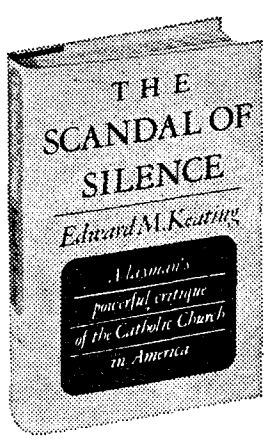

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ity arising out of the mutual consent and sufferance of its members. But though this sounds like a likely piece of Hegelian dialectic, Professor Desan commonsensically doubts that Sartre can, for very long, hold up this or any other form of totality which would enclose the ever-active, dynamic Existentialist man.

Man is too isolated in a hostile world to be successfully committed to a group, Desan continues, and this "most German" (as he is always called) of French writers is, when you get down to brass tacks, nothing more than an unreconstructed Cartesian.

But Sartre is more than a Cartesian, in my opinion. He is, in fact, neo-Cartesian, neo-Hegelian, post-Marxist, Husserlian Phenomenologist. He holds forth for concommitment ("group fusion" and "genuine we-subject" in this latest fussy language) at the same time that he defends the individual as being supreme, and supremely alone. Even if you like to speak in poetic paradoxes, this is not always easy, but Sartre's intention is, I think, an ethical one. And an Ethics in what he has (though long promised) not given us.

So, man is his project, or the sum total of his acts. But what are the criteria for judging those acts? Sartre allows only sincerity, practice what you preach, act, suffer evil rather than perform it, do not "gaze passively into the eyes of the poor," declare yourself against the *bourgeoisie* ("abortionist, famisher, divider of the workers").

The freedom of the workers depends on their economic and social liberation, and that is why Existentialism (the philosophy of freedom) can embrace Marxism. The dialectic will be completed, however, when Marxism has achieved freedom and is replaced by a philosophy of freedom. Marxism may live out its span; Existentialism, the philosophy of freedom, will not. Desan concludes that Sartre is not a Marxist. What is more certain is that Sartre is trying to change the very direction of Marxism—into something more than a brand of Cartesianism, a humanistic religion of concrete freedom.

Professor Desan's book is a brilliant exposition of the dialectics of Sartre and he discusses with great insight the Manichaeism that lies at the core of Sartre's personality—man "is evil and menacing because he is free."

Desan concludes that Sartre begins and ends as a Cartesian. But, in pointing to an end-sphere of absolute freedom, Sartre comes close to the Hegelian "Abosolute Mind" making itself concrete through the dialectic, no matter where he got his Hegelian education. These two mechanisms in Sartre's thought processes run concurrently and separately. That is the simple dialectic —man is both solitary and social. Basically, however, Sartre employs, and is not employed *by*, Marx.

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Aquinas' Search for Wisdom

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ART TYBOR

Vernon Bourke's *Augustine's Quest for Wisdom* has long been a standard introductory work wherein the teachings of the Bishop of Hippo are traced according to biographical periods. In his recent companion volume on St. Thomas Aquinas, Dr. Bourke employs the same technique. But there is little doubt that when comparisons are made the initial *Quest* will prove more satisfying as a biography than the second.

Aquinas unfortunately wrote no *Confessions*. The scanty details concerning his life are frequently called

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into question by contrary evidence. In spite of the many works left by St. Thomas, his formal style of writing, while appropriate to his academic milieu, is too austere to reveal much of the author. The biography never comes to life simply because there is no evidence that reveals the personality of St. Thomas. The Angelic Doctor seems to remain ever shrouded in the veils of impersonality. Perhaps this fundamental lacuna explains the remarkable effort of so many scholars to explore any detail of the life of St. Thomas, however minute, e.g. "Thomas' writing during the Cologne period is more vertical than the back-sloping hand of the *Summa contra Gentiles* autograph. . . ."

The success of Dr. Bourke's work is realized in controlling such details. For example, the Dominican, William of Tocco, was commissioned to write the official biography of St. Thomas at the latter's canonization in 1323. Tocco was frequently subject to an overworked, pious imagination. He provided many of the popular legends associated with the Angelic Doctor, such as the plot of Thomas' family to dissuade him from joining the Dominican Order by selecting a harlot to seduce the young student; so too the girdle of chastity administered by Angels and the Divine apparition in the form of a talking crucifix.

The biographical-bibliographical materials collected here are the result of twenty years of work. But the erudite documentation does not put this book out of the reach of the amateur. Each period of St. Thomas' life is coupled with an explanatory companion chapter: his boyhood is enlarged by a description of the training Monte Cassino provided children; the account of Thomas' early studies at the University of Naples is developed by noting the liberal traditions and advantages of the Hohenstaufen center of learning. Several writings, such as the inaugural lecture, personal letters and verses, are given their first English translation. The literary and oral style of the Schoolmen are discussed. In addition to questions of dating and authenticity, all the writings of St. Thomas are either summarized or amply annotated.

Dr. Bourke has provided the most authentic life of St. Thomas in English. He has organized his materials such that *Aquinas' Search* should prove to be indispensable introduction to the Angelic Doctor.

Romantic Poets and Epic Tradition

BRIAN WILKIE

University of Wisconsin, $6.50

WILLIAM WALLING

This is a valuable study which has something of importance to say about many of the longer poems of the English Romantic poets. The author's approach can be questioned on at least one fundamental point, and perhaps two, but he should first be congratulated for having taken a strong and frequently convincing stand against a dominant critical judgment.

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Professor Wilkie's own words, that critical judgment may be described as this: "The epic and the epic tradition, moribund in the late eighteenth century, was completely dead by the beginning of the nineteenth." In actuality however, runs the counter argument of the author, the epic tradition was alive in at least the early part of the last century, and our understanding of the continued vitality of this genre is crucial for a full appreciation of certain major Romantic works—for example, Wordsworth's *Prelude* and Byron's *Don Juan*.

The book is divided into six chapters, the first introductory, the remaining five dealing with epic-oriented works of Southey and Landor, Wordsworth, Shelley, Keats, and Byron. As might be expected from such an assortment, the chapters vary in quality: those on Wordsworth and Byron are especially good; the study of Keat's two *Hyperions,* on the other hand, seems rather indecisive (perhaps because Keats himself was indecisive about the poems).

But it is the central issue of the book which deserves most attention—attention going beyond its own special area. Essentially, the critical judgment Professor Wilkie is attempting to overturn arises from a two-fold assumption about the nature of epic: first of all, that the epic is conceivable only when the poet of great talent can visualize a large audience holding commonly shared views, views which in turn the poet believes will endure, the epic itself being the "choric" voice of that audience—or, to put it more succinctly, the epic is seen as the expression of a national feeling unified by a spiritual ideal.

Working from this first assumption, the older critics have denied the possibility of a genuine epic in the nineteenth century by asserting that the Romantic poet was unable to conceive of a national audience, or, even more, to believe in the durability of that audience's views. Unfortunately, this approach to the question of even the bare possibility of genuine epic is not adequately handled by the author; and such an evasion on his part weakens an otherwise strong argument.

The second assumption for the nonexistence of nineteenth-century epic, that the epic protagonist must necessarily be the portrayal of an heroic ideal, is one which Wilkie holds himself; but he does not agree with the further claim of certain older critics that the heroic ideal is an impossible creation to sustain in an age of democratic impulse. These theorists argue that, because the Romantic period coincided with the dawn of the worship of "the common man," the true epic protagonist became at once an impossibility—or perhaps worse, an absurdity.

Professor Wilkie, of course, will have none of this. He claims that the Romantics were capable of a genuine concept of the heroic, and that what has deceived later critics is their own misunderstanding of the flexible nature of the heroic ideal embodied in epic action. Thus, for Wilkie, the protagonist of *The Prelude* is a true hero, differing only from his epic predecessors—Virgil's Aeneas for example, or Milton's Adam—with respect to the nature of his struggle: for Wordsworth conceives of heroism not as a martial quality, as Virgil does; nor even as the testing ground for a cosmic moral conflict, as in *Paradise Lost;* but rather as psychological in nature, with the field of battle shifted to the very mind of man. Shelley conversely, in his *Revolt of Islam,* presents an heroic ideal of moral suasion, contrasting it to the merely martial.

All this clearly makes for a relativistic attitude towards the idea of the "heroic"; and Professor Wilkie supports his contention with a number of pertinent analogues from earlier, undoubtedly "true" epics (for example, the difference between Adam and Aeneas is not less than that between Adam and the protagonist of *The Prelude*). Although by and large these analogues are convincing in themselves, one is still left with a suspicion that what the author has done is offer a number of differences in degree among the protagonists of earlier epics in order to justify a difference in kind ushered in by the Romantics. One might further question the author's occasional

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tendency to confuse the possibility of the epic *per se* with the existence of an epic "tradition." But the major responsibility here, at the end of this review, is to reaffirm the importance of Professor Wilkie's book, and to recommend it strongly to anyone with more than a passing interest in English Romantic poetry.

● ● ● ● ● ● ● ● ●

REVIEWERS

ALICE MAYHEW *is on the staff of a large New York publishing house.*

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VOICES OF MODERATION *(Civil Rights Div.)*: *Bertrand Russell in a letter to the Committee to Defend Resistance to Ghetto Life, April 6: "Nothing more clearly indicates the hand of oppression in America than the indictment of American radicals for having instigated [1964's Harlem, Bedford-Stuyvesant] riots." (Those indicted having been caught hurling bricks at police and giving neighborhood seminars in the construction and use of Molotov cocktails.)*

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(Continued from page 179)

tion from Dr. Kearns, by letter and telephone, to engage Dr. King as a speaker in both our conferences on Poverty and that on Freedom. In the latter case I asked him to speak on the theme "No Man Is Free Until All Men Are Free." His schedule prevented his participation. The same files disclose that I attempted to involve both Roy Wilkins and James Baldwin in our Poverty conference and that in addition to this, I made more than one attempt to persuade Mr. Baldwin to deliver a lecture at Georgetown.

These documented facts supply a background of evidence against which to judge the merits of Dr. Kearns' depiction of me as a toothless and aged tiger, cautiously avoiding "an open clash of ideas and opinions" by inviting "less controversial spokesmen for Civil Rights, such as Earl Warren." I am not sure whether the Chief Justice would be amused, relieved, or aggrieved to hear himself so categorized.

(REV.) GEORGE H. DUNNE, S.J.

With this letter from Father Dunne, we must declare the Dr. Kearns-Georgetown controversy closed in our pages.

THE EDITORS

"Selma"

Chicago, Ill.

To the Editors: Both Father Berrigan and Dr. Stackhouse ["Selma," April 9] have, in their own ways, caught the simplicity and complexity of the weeks of Selma. Both too, have caught the beauty of the witness—which was ultimately a testimonial to God and heaven. The effects of Selma flow far—and yet not far enough—past the impending vote bill, past the precedent set in the Roman Catholic Church by the witness of priests, nuns, brothers and laymen, back to all our home towns where too frequently we do not have the courage of our convictions. MATHEW AHMANN

Executive Director
National Catholic Conference
for Interracial Justice

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